The Fruit of the Spirit: A Multilingual and Theological Study

聖靈的果子：多語言與神學研究

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I. Introduction 引言

In the Epistle to the Galatians, the Apostle Paul (使徒保羅) presents one of the most beloved and yet most misunderstood passages in all of Christian Scripture. Galatians 5:22–23 lists what is commonly called the "Fruits of the Spirit" — yet, as we shall see, this very designation already contains the first and most foundational error. The passage, when examined in its original Koine Greek, its Syriac Peshitta rendering, the Coptic tradition, the Ge'ez (Ethiopic) tradition, and in light of the Hebrew conceptual world from which Paul drew, reveals a depth of meaning that popular Christianity has largely flattened. This essay will list the components of the fruit, examine the singular grammar Paul employed, and then correct five of the most common misunderstandings: that "love" means romance or tolerance, that "joy" means happiness, that "peace" means merely the absence of conflict, that "patience" means passive waiting, and that "gentleness" means speaking softly.

在加拉太書中，使徒保羅提出了整本基督教聖經中最受人喜愛、卻也最被誤解的經文之一。加拉太書五章22-23節列出了一般所稱的「聖靈的果子」——然而，正如我們即將看見的，這個稱呼本身就已經包含了第一個也是最根本的錯誤。當我們以其原始通用希臘文（Koine

Greek)、敘利亞文別西大譯本(Peshitta)、科普特傳統、吉茲語(衣索比亞傳統),以及保羅所根植的希伯來概念世界來審視這段經文時,會發現其含義之深遠,遠非通俗基督教所能道盡。本文將列出果子的各個組成部分、審查保羅所使用的單數語法,然後糾正五個最常見的誤解:「愛」意指浪漫或包容、「喜樂」意指快樂、「和平」僅意指沒有衝突、「忍耐」意指被動等待、以及「溫柔」意指輕聲細語。

II. The Text in Its Original Languages 原文多語呈現

A. Koine Greek (通用希臘文) — The Primary Source 主要原文
The foundational text, as found in the Nestle-Aland critical edition and the Textus Receptus alike, reads:

根據聶斯特-亞蘭校勘本(Nestle-Aland)和公認經文(Textus Receptus)所記載的基礎原文如下:

Ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

Transliteration 音譯: *Ho de karpos tou Pneumatos estin agapē, chara, eirēnē, makrothymia, chrēstotēs, agathōsynē, pistis, praÿtēs, engkrateia; kata tōn toioutōn ouk estin nomos.*

Translation 翻譯: "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."

「然而聖靈的果子就是:愛、喜樂、和平、恆忍、仁慈、良善、信實、溫柔、節制。這樣的事,沒有律法禁止。」

B. Syriac Peshitta (敘利亞文別西大譯本)

The Peshitta, the ancient Syriac Bible used by Eastern Christians since the early centuries, reads:

別西大譯本，為東方基督徒自早期世紀以來所使用的古敘利亞文聖經，其記載如下：

ܦܝܪܐ ܕܝܢ ܕܪܘܚܐ ܗܝ ܐܝܬܝܗܘܢ ܚܘܒܐ ܚܕܘܬܐ ܫܠܡܐ ܡܟܝܠܘܬܐ ܛܝܒܘܬܐ ܗܝܡܢܘܬܐ

Transliteration 音譯: *Pire dein d'Rukha ithaihuun: Khubba, Khaduwtha, Shlama, Magrath Rukha, Basimuwtha, Tawuwtha, Haymanuwtha*

Translation 翻譯: "But the fruits of the Spirit are: love, joy, peace, long-suffering of spirit, pleasantness, goodness, faith"

「但聖靈的果子乃是：愛、喜樂、平安、靈的恆忍、和善、良善、信實」

Note an extremely important point: the Syriac word ܦܝܪܐ (*pire*) is morphologically **plural** (emphatic masculine plural), unlike the Greek singular *karpos*. The Peshitta translators interpreted Paul's enumeration as plural fruits. This divergence itself became a source of theological difference between the Greek and Syriac traditions.

請注意一個極其重要的觀點：敘利亞文 ܦܝܪܐ (*pire*) 在詞態上是複數（強調式陽性複數），與希臘文的單數 *karpos* 不同。別西大譯本的翻譯者將保羅的列舉解讀為複數的果子。這一差異本身就成為希臘與敘利亞傳統之間神學分歧的來源。

Also noteworthy is the Syriac expression for "patience": ܪܘܓܙܐ ܕܟܝܟܐ (*Magrath Rukha*), literally "the lengthening of spirit" or "the prolonging of the breath/wind." This is far more vivid than either English "patience" or "long-suffering," as it conjures the image of a deliberate, measured extension of one's inner spirit — breath drawn long rather than expelled in fury.

同樣值得注意的是敘利亞文對「忍耐」的表達：ܪܘܓܙܐ ܕܟܝܟܐ (*Magrath Rukha*)，字面意思是「靈的延長」或「氣息/風的延伸」。這比英文的 "patience" 或 "long-suffering" 都更加生動，因

為它讓人想到一個人有意識地、有節制地延展內在的靈——將氣息拉長而非在憤怒中噴出。

C. Coptic — Bohairic Dialect (科普特文——波海里方言)

The Bohairic Coptic text, preserved in the Coptic Orthodox tradition of Egypt, reads:

波海里科普特文本，保存於埃及科普特正教傳統中，記載如下：

ⲡⲟⲩⲧⲁϩ ⲇⲉ ⲛⲧⲉⲡⲓⲡⲛⲉⲩⲙⲁ ⲫⲁⲓ ⲡⲉ ⲟⲩⲁⲅⲁⲡⲏ ⲟⲩⲣⲁϣⲓ ⲟⲩϩⲓⲣⲏⲛⲏ ⲟⲩⲙⲉⲧⲣⲉϥⲱⲟⲩ ⲛϩⲏⲧ ⲟⲩⲙⲉⲧⲭⲣⲟ ⲟⲩⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲟⲩⲛⲁϩⲧ

Transliteration 音譯: *Poutah de nte pi-Pneuma, phai pe: ou-agapē, ou-rashi, ou-hirēnē, ou-metrefwou nhēt, ou-met-chrēs, ou-met-agathos, ou-nahti*

Translation 翻譯: "But the fruit of the Spirit, this is: a love, a joy, a peace, a long-heartedness, a usefulness, a goodness, a faithfulness"

「但聖靈的果子，就是：一個愛、一個歡喜、一個平安、一個長心（忍耐）、一個善用（仁慈）、一個良善、一個信實」

The Bohairic word ⲡⲟⲩⲧⲁϩ (*poutah*) is **singular** — "the fruit" — preserving the Greek singular *karpos*. The Coptic word for joy is ⲣⲁϣⲓ (*rashi*), a native Egyptian word meaning "gladness" or "rejoicing," distinct from both the Greek loan-word and the later Arabic influences. For patience, the Coptic uses the remarkable compound ⲙⲉⲧⲣⲉϥⲱⲟⲩ ⲛϩⲏⲧ (*metrefwou nhēt*), which literally means "the quality of one who is great of heart" — *met-* (the quality of) + *ref-* (one who does) + *wou* (great/expand) + *nhēt* (heart). This is a profoundly different image from the Greek *makrothymia*: the Coptic envisions patience as the **expansion of the heart**, not merely the prolongation of anger.

波海里文的 ⲡⲟⲩⲧⲁϩ (*poutah*) 是單數——「那果子」——保留了希臘文單數 *karpos*。科普特文中「喜樂」一詞是 ⲣⲁϣⲓ (*rashi*)，這是一個純粹的埃及本土詞彙，意思是「歡喜」或「慶

賀」，有別於希臘文借詞和後來的阿拉伯語影響。對於「忍耐」，科普特文使用了引人注目的複合詞 ⲘⲈⲦⲢⲈϥⲰⲞⲨ ⲚϨⲎⲦ (*metrefwou nhēt*)，字面意思是「心胸寬大之人的品質」——*met-*（品質）+ *ref-*（做……的人）+ *wou*（偉大/擴展）+ *nhēt*（心）。這與希臘文 *makrothymia* 呈現了截然不同的意象：科普特文將忍耐設想為心的擴展，而不僅僅是怒氣的延長。

D. Ge'ez / Ethiopic (吉茲語/衣索比亞文)

The Ethiopian Orthodox tradition, one of the oldest unbroken Christian traditions, preserves the text in Ge'ez. The Amharic rendering (derived from the Ge'ez base text) reads:

衣索比亞正教傳統，作為最古老且未曾中斷的基督教傳統之一，以吉茲語保存了此經文。阿姆哈拉語譯本（源自吉茲語底本）記載如下：

የመንፈስ ፍሬ ግን ፍቅር፥ ደስታ፥ ሰላም፥ ትዕግሥት፥ ቸርነት፥ በጎነት፥ እምነት፥ የውሃት፥ ራስን መግዛት ነው።

Transliteration 音譯: *Yämanfäs frē gen fəqər, dästa, sälam, tə'əgəst, čärnät, bägonät, əmnät, yäwəhat, rasən mägzat näw.*

Translation 翻譯: "But the fruit of the Spirit is love, happiness, peace, patience, kindness, goodness, faith, humility, self-control."

「但聖靈的果子就是愛、喜悅、平安、忍耐、慈善、良善、信實、謙遜、自制。」

The Ge'ez word ፍሬ (*frē*) is **singular** — "fruit." The word መንፈስ (*manfäs*) means "spirit, wind, breath," cognate with the Hebrew **רוּחַ** (*ruach*). Of particular interest is the Ethiopian word for patience, ትዕግሥት (*tə'əgəst*), which carries connotations of endurance, forbearance, and steadfast composure under duress — not mere passive waiting. The word for what is often translated as "gentleness" appears in the Ge'ez/Amharic as የውሃት (*yäwəhat*), meaning "humility" or "gentleness of bearing,"

which the Ethiopian tradition explicitly links to inner composure and dignity rather than outward softness of speech.

吉茲語中 ፍሬ (*frē*) 是單數——「果子」。መንፈስ (*manfäs*) 意為「靈、風、氣息」，與希伯來文 **רוּחַ** (*ruach*) 同源。特別值得關注的是衣索比亞語中「忍耐」一詞 ትዕግሥት (*tə'əgəst*)，它帶有在壓力下堅忍、寬容、堅定沉著的含義——而非僅僅是被動的等待。通常被翻譯為「溫柔」的詞在吉茲語/阿姆哈拉語中出現為 የዋሃት (*yäwəhat*)，意思是「謙卑」或「舉止的柔和」，衣索比亞傳統明確地將其與內在的沉著和尊嚴相連繫，而非外在的輕聲細語。

E. Hebrew Texts (希伯來文本)

While no original Hebrew version of Galatians exists from the apostolic era, medieval Hebrew manuscripts of the New Testament survive, including the Vatican manuscript Vat. ebr. 100 (a late 15th-century Hebrew rendering of the Gospels) and the Shem Tob Hebrew Matthew embedded in the 14th-century polemic *Even Boḥan* (אבן בוחן). Though these manuscripts contain primarily the Gospels and not the Pauline epistles, the Hebrew conceptual vocabulary Paul drew upon can be reconstructed from the Hebrew behind his Greek. The Hebrew rendering used in Jewish-Christian scholarly tradition is:

雖然使徒時代不存在加拉太書的原始希伯來文版本，但中世紀的新約希伯來文手稿仍然存世，包括梵蒂岡手稿 Vat. ebr. 100（15世紀晚期的四福音書希伯來文譯本）以及14世紀護教論著《試金石》（*Even Boḥan*，אבן בוחן）中保存的閃·托布（Shem Tob）希伯來文馬太福音。雖然這些手稿主要包含福音書而非保羅書信，但保羅所運用的希伯來概念詞彙，可以從其希臘文背後的希伯來文重建。猶太-基督教學術傳統所使用的希伯來文譯文為：

פְּרִי הָרוּחַ הוּא: אַהֲבָה, שִׂמְחָה, שָׁלוֹם, אֶרֶךְ אַפַּיִם, חֶסֶד, טוּב, אֱמוּנָה, עֲנָוָה, צְנִיעוּת

Transliteration 音譯: *Peri haRuach hu: ahavah, simchah, shalom, erekh apayim, chesed, tuv, emunah, anavah, tzeniut*

Translation 翻譯: "The fruit of the Spirit is: love, joy, peace, long-nosedness (slowness to anger), lovingkindness, goodness, faithfulness, humility, modesty."

「聖靈的果子就是：愛、喜樂、完整的和平、長鼻息（不輕易發怒）、慈愛、良善、信實、謙卑、端莊自持。」

III. "Fruit," Not "Fruits": The Singular That Changes Everything

第三章：「果子」，非「眾果子」——改變一切的單數形式

This is perhaps the most consequential grammatical point in the entire passage. In the original Koine Greek, Paul writes **ὁ καρπός** (*ho karpos*) — the fruit — in the **nominative masculine singular**. He does not write *οἱ καρποί* (*hoi karpoi*), the plural "fruits." The definite article **ὁ** is singular. The noun **καρπός** is singular. The verb **ἐστιν** (*estin*, "is") is third-person singular.

這或許是整段經文中最具深遠意義的語法要點。在原始通用希臘文中，保羅寫的是 **ὁ καρπός** (*ho karpos*)——果子——使用的是主格陽性單數。他沒有寫 *οἱ καρποί* (*hoi karpoi*)，即複數的「眾果子」。定冠詞 **ὁ** 是單數。名詞 **καρπός** 是單數。動詞 **ἐστιν** (*estin*，「是」）是第三人稱單數。

This is deliberate. Earlier in the same chapter, when Paul lists the "works of the flesh" (τὰ ἔργα τῆς σαρκός, *ta erga tēs sarkos*, Gal. 5:19), he uses the **plural** — ἔργα (*erga*), "works." The flesh produces many scattered, unrelated deeds of darkness. But the Spirit produces **one fruit** — a single, organic, indivisible whole that manifests in nine interconnected aspects, just as a single orange has many segments but remains one fruit.

這是刻意的。在同一章稍早處，當保羅列出「肉體的行為」（τὰ ἔργα τῆς σαρκός，*ta erga tēs sarkos*，加 5:19）時，他使用了複數——ἔργα (*erga*)，「諸般行為」。肉體產生許多散亂的、互不相關的黑暗行為。但聖靈產生的是一個果子——一個有機的、不可分割的整體，以九個相互關聯的面向展現出來，就如同一個橘子有許多瓣但仍然是一個果子。

The Coptic Bohairic text confirms this with its singular ⲡⲟⲩⲧⲁϩ (*poutah*, "the fruit"). The Ge'ez likewise uses singular ፍሬ (*frē*). Even the Hebrew tradition maintains singular **פְּרִי** (*peri*). Only the Syriac Peshitta translates with the plural ܦܝܪܐ (*pire*), a translation choice that, while reflecting the enumerated list, obscures Paul's deliberate theological grammar.

波海里科普特文以其單數 ⲡⲟⲩⲧⲁϩ (*poutah*，「那果子」）確認了這一點。吉茲語同樣使用單數 ፍሬ (*frē*)。甚至希伯來傳統也保持了單數 **פְּרִי** (*peri*)。唯有敘利亞文別西大譯本以複數 ܦܝܪܐ (*pire*) 來翻譯，這一翻譯選擇雖然反映了列舉式的清單，卻遮蔽了保羅刻意為之的神學語法。

The theological implication is profound: you cannot pick and choose among these qualities. A person cannot say, "I have love and faithfulness, but I lack patience and gentleness." That would be like claiming half an orange. Either the Spirit dwells in a person and produces the whole fruit, or it does not. The nine aspects are not a spiritual buffet; they are the facets of one diamond. As the Apostle John writes, "God is love" (ὁ θεὸς ἀγάπη ἐστίν, 1 John 4:8) — and that one love, when it flows into a human soul, necessarily manifests as joy, peace, patience, and all the rest.

其神學含義深遠：你不能在這些品質中挑挑揀揀。一個人不能說：「我有愛和信實，但我缺乏忍耐和溫柔。」那就好比聲稱擁有半個橘子。要麼聖靈住在一個人裡面並產生整個果子，要麼就沒有。這九個面向不是屬靈自助餐；它們是一顆鑽石的各個切面。正如使徒約翰所寫：「神就是愛」（ὁ θεὸς ἀγάπη ἐστίν，約翰一書 4:8）——而那一個愛，當它流入人的靈魂時，必然表現為喜樂、和平、忍耐，以及其餘所有的品質。

This concept finds a striking parallel in **Pirkei Avot 6:1** (פרקי אבות ו:א), where Rabbi Meir teaches:

這個概念在**《祖訓篇》(皮爾凱‧阿沃特)6:1**(פרקי אבות ו:א)中找到了一個引人注目的平行對照，拉比梅爾教導說：

רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה... וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן

Transliteration 音譯: *Rabbi Meir omer: kol ha'osek baTorah lishmah, zokheh lidvarim harbeh... u'malbashto anavah v'yir'ah, u'makhsharto lihyot tzaddik v'chasid v'yashar v'ne'eman*

Translation 翻譯: "Rabbi Meir says: Whoever engages in Torah for its own sake merits many things... and it clothes him in humility and reverence, and equips him to be righteous, pious, upright, and faithful."

「拉比梅爾說：凡為了妥拉本身而研讀妥拉的人，他配得許多事物……妥拉以謙卑和敬畏為他穿衣，裝備他成為義人、虔誠者、正直者和忠信者。」

The Mishnaic text similarly presents a **single** engagement (Torah study) that produces a manifold harvest of character traits — not as separate achievements, but as an organic, unified outpouring. The same passage in Pirkei Avot 6:6 further lists the 48 qualities (*middot*) by which Torah is acquired, including **בְּשִׂמְחָה** (*b'simchah*, "in joy"), **בַּעֲנָוָה** (*ba'anavah*, "in humility"), and **בְּאֶרֶךְ אַפַּיִם** (*b'erekh apayim*, "in long-suffering") — the very same qualities Paul names as the fruit of the Spirit. This is no coincidence: Paul, a Pharisee trained at the feet of Rabban Gamliel (Acts 22:3), was drawing from the deep wells of Jewish ethical tradition.

密西拿的文本同樣呈現了一個投入(研讀妥拉)產生多方面的品格果實——不是作為分離的成就，而是作為一個有機的、統一的湧流。《祖訓篇》6:6 進一步列出了獲得妥拉的48種品質

（*middot*），包括 **בְּשִׂמְחָה** (*b'simchah*,「在喜樂中」)、**בַּעֲנָוָה** (*ba'anavah*,「在謙卑中」)，以及 **בְּאֶרֶךְ אַפַּיִם** (*b'erekh apayim*,「在恆忍中」)——這些正是保羅所列舉的聖靈果子中的品質。這絕非巧合：保羅，一位在拉班·迦瑪列腳前受訓的法利賽人（使徒行傳 22:3），正是從猶太倫理傳統的深井中汲取泉源。

IV. The Five Great Misunderstandings 五大誤解

1. "Love" (ἀγάπη / agapē) Does Not Mean "Romance" or "Tolerance" — It Means "Care"

「愛」（**ἀγάπη / agapē**）不是指「浪漫」或「包容」——而是指「關懷」

The Greek word Paul uses is **ἀγάπη** (*agapē*, Strong's 26), not **ἔρως** (*erōs*, romantic/sexual love) and not **φιλία** (*philia*, brotherly affection/friendship). The word *agapē* is defined by Thayer's Greek Lexicon as "love which centers in moral preference" — it is a love of the **will**, not of the emotions. HELPS Word-studies defines it as "love that properly denotes preference; properly, love which centers in moral preference."

保羅使用的希臘字是 **ἀγάπη** (*agapē*，Strong's 編號 26)，而不是 **ἔρως** (*erōs*，浪漫/性愛)也不是 **φιλία** (*philia*，兄弟情誼/友誼)。*agapē* 一詞在塞耶（Thayer）希臘文詞典中被定義為「以道德偏好為中心的愛」——它是意志的愛，而非情感的愛。HELPS 字詞研究將其定義為「恰當地表示偏好的愛；恰當地說，以道德偏好為中心的愛。」

In the Septuagint (七十士譯本, the Greek Old Testament), *agapē* translates several Hebrew words, but most significantly **אַהֲבָה** (*ahavah*) and **חֶסֶד** (*chesed*). The word *chesed* is critically important. It does not mean tolerance; it means *covenantal lovingkindness* — the active, committed, enduring care that one party extends to another within a binding relationship. As Micah 6:8 declares:

在七十士譯本（希臘文舊約聖經）中，*agapē* 翻譯了幾個希伯來字詞，但最重要的是 **אַהֲבָה** (*ahavah*) 和 **חֶסֶד** (*chesed*)。*chesed* 一詞至關重要。它不是指包容；而是指聖約中的慈愛

——一方在約的關係中向另一方延伸的積極、委身、持久的關懷。正如彌迦書 6:8 所宣告的：

Hebrew 希伯來文: **הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־יְהוָה דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ**

Septuagint 七十士譯本: **εἰ ἀνηγγέλη σοι ἄνθρωπε τί καλόν ἢ τί κύριος ἐκζητεῖ παρὰ σοῦ ἀλλ᾽ ἢ τοῦ ποιεῖν κρίμα καὶ ἀγαπᾶν ἔλεος καὶ ἕτοιμον εἶναι τοῦ πορεύεσθαι μετὰ κυρίου θεοῦ σου**

Transliteration (Hebrew) 音譯（希伯來文）: *Higgid lekha adam mah tov, u'mah YHWH doresh mimkha, ki im asot mishpat v'ahavat chesed, v'hatznea lekhet im Elohekha*

Translation 翻譯: "He has told you, O man, what is good, and what the LORD requires of you: only to do justice, and to **love chesed** (lovingkindness), and to walk humbly with your God."

「世人哪，耶和華已指示你何為善，祂向你所要的是什麼呢？只要行公義，好憐憫（愛慈愛），存謙卑的心與你的神同行。」

The Syriac Peshitta uses ܚܘܒܐ (*khubba*) for love, whose root ܚܒ (*ḥ-b*) carries the sense of "debt, obligation, lovingkindness" — again, not romance but devoted care. The Coptic Bohairic borrows the Greek loan-word ⲁⲅⲁⲡⲏ directly. The Ge'ez/Amharic uses ፍቅር (*fəqər*), which in Ethiopian Semitic carries the weight of deep, committed relational attachment.

敘利亞文別西大譯本使用 ܚܘܒܐ (*khubba*) 表示愛，其詞根 ܚܒ (*ḥ-b*) 帶有「責任、義務、慈愛」的含義——同樣不是浪漫而是忠誠的關懷。波海里科普特文直接借用了希臘文外來詞 ⲁⲅⲁⲡⲏ。吉茲語/阿姆哈拉語使用 ፍቅር (*fəqər*)，在衣索比亞閃族語系中承載著深厚、委身的關係性連結的份量。

The Talmud reflects a similar understanding. In **Talmud Bavli, Shabbat 31a** (תלמוד בבלי, שבת לא ע"א), the famous story of Hillel the Elder illustrates what love means in practice:

塔木德反映了類似的理解。在巴比倫塔木德・安息日篇 **31a**（תלמוד בבלי, שבת לא ע"א）中，希勒爾長老的著名故事闡明了愛在實踐中的含義：

דַּעֲלָךְ סְנֵי לְחַבְרָךְ לָא תַּעֲבֵיד. זוֹ הִיא כָּל הַתּוֹרָה כֻּלָּהּ, וְאִידַךְ פֵּירוּשָׁהּ הוּא. זִיל גְּמוֹר.

Transliteration 音譯: *D'alakh s'nei l'chavrakh la ta'aveid. Zo hi kol haTorah kulah, v'idakh perushahh hu. Zil g'mor.*

Translation 翻譯: "What is hateful to you, do not do to your fellow. That is the whole Torah; the rest is commentary. Go and learn."

「你所厭惡的，不要對你的鄰舍行。這就是整部妥拉的全部；其餘的都是註解。去學習吧。」

This is love as *care* — not passive tolerance of everything (which would require indifference to evil), and not romantic sentiment, but active, thoughtful, sacrificial concern for the other's genuine well-being. As Paul himself defines it in 1 Corinthians 13:4–7: love is patient, kind, does not envy, does not boast, is not arrogant, does not act improperly, does not seek its own advantage, is not irritable, does not keep a record of wrongs. This is a portrait of **care** — disciplined, attentive, other-centered care.

這就是作為關懷的愛——不是對一切的被動包容（那需要對邪惡漠不關心），也不是浪漫的情感，而是對他人真正福祉的積極、深思熟慮、犧牲性的關注。正如保羅自己在哥林多前書 13:4-7 中所定義的：愛是恆忍的、仁慈的，愛不嫉妒，愛不自誇，不張狂，不作不合宜的事，不求自己的益處，不輕易發怒，不計算人的惡。這是關懷的肖像——有紀律的、專注的、以他者為中心的關懷。

2. "Joy" (χαρά / chara) Does Not Mean "Happiness" — It Means "Calm Contentment"

「喜樂」(**χαρά / chara**)不是指「快樂」——而是指「沉靜的知足」

The distinction between *joy* and *happiness* is not merely semantic; it is ontological. Happiness (εὐδαιμονία, *eudaimonia*, in classical Greek) is circumstantial — it depends on good fortune, favorable events, pleasant surroundings. The Greek word **χαρά** (*chara*, Strong's 5479) is fundamentally different. Strong's Concordance itself defines *chara* as deriving from **χαίρω** (*chairō*, "to rejoice") and means "cheerfulness, i.e., **calm delight**."

喜樂與快樂之間的區別不僅是語義上的;更是本體論上的。快樂(εὐδαιμονία, *eudaimonia*, 古典希臘文)是取決於環境的——它依賴於好運、有利的事件、愉快的環境。希臘文 **χαρά** (*chara*, Strong's 5479) 從根本上就不同。Strong's 經文彙編本身就將 *chara* 定義為源自 **χαίρω** (*chairō*,「歡喜」),意為「歡欣,亦即平靜的喜悅。」

The word "calm" in this definition is crucial. Paul experienced *chara* while in prison (Philippians 4:4: **Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε** — *Chairete en Kyriō pantote; palin erō, chairete* — "Rejoice in the Lord always; again I say, rejoice"). This is not the giddiness of a man at a party; it is the settled, unshakable confidence of a man in chains who knows that his circumstances do not define his reality.

這個定義中的「平靜」至關重要。保羅在監獄中經歷了 *chara*(腓立比書 4:4:**Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε** — *Chairete en Kyriō pantote; palin erō, chairete* ——「你們要靠主常常喜樂;我再說,你們要喜樂。」)。這不是一個人在宴會上的興高采烈;這是一個被鏈鎖捆綁的人安定的、不可動搖的確信——他知道他的環境不能定義他的實際。

In the same Philippians passage (4:11), Paul uses a remarkable word: **αὐτάρκης** (*autarkēs*), meaning "self-sufficient, content":

在同一段腓立比書經文(4:11)中,保羅使用了一個非凡的詞:**αὐτάρκης** (*autarkēs*),意為「自足的、滿足的」:

ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι *egō gar emathon en hois eimi autarkēs einai* "For I have learned to be content in whatever circumstances I am."「因為我已經學會了，無論在什麼景況都能知足。」

The Hebrew **שִׂמְחָה** (*simchah*) behind *chara* is similarly not merely emotional exuberance. The Talmud in **Pirkei Avot 4:1** (פרקי אבות ד:א) teaches:

chara 背後的希伯來文 **שִׂמְחָה** (*simchah*) 同樣不僅僅是情感上的亢奮。塔木德在**《祖訓篇》4:1**（פרקי אבות ד:א）中教導：

אֵיזֶהוּ עָשִׁיר? הַשָּׂמֵחַ בְּחֶלְקוֹ.

Transliteration 音譯: *Eizehu ashir? Ha'same'ach b'chelko.*

Translation 翻譯: "Who is rich? He who is content with his portion."

「誰是富足的人？就是那對自己所有的感到滿足的人。」

The word **הַשָּׂמֵחַ** (*ha'same'ach*) here is the participial form of the same root ש-מ-ח (*s-m-ḥ*) that gives us *simchah* — and the Mishnah explicitly equates it with **contentment** (בְּחֶלְקוֹ, *b'chelko*, "with his portion"), not with emotional elation. The Syriac ܚܰܕܘܬܳܐ (*khaduwtha*) likewise means "gladness, rejoicing" in a settled, abiding sense. The Coptic ⲣⲁϣⲓ (*rashi*) derives from an Egyptian root that connotes celebration and gladness but in a composed and dignified manner, consistent with the Coptic monastic tradition's emphasis on inner equanimity.

此處 **הַשָּׂמֵחַ** (*ha'same'ach*) 是動詞詞根 ש-מ-ח (*s-m-ḥ*) 的分詞形式，正是這個詞根給了我們 *simchah*——而密西拿明確地將它等同於知足（בְּחֶלְקוֹ, *b'chelko*,「對自己的份」），而不是情緒上的高昂。敘利亞文 ܚܰܕܘܬܳܐ (*khaduwtha*) 同樣意味著安定的、持久的「歡喜、慶賀」。科普特文 ⲣⲁϣⲓ (*rashi*) 源自一個埃及詞根，意涵慶祝和歡喜，但方式是沉穩而有尊嚴的，與科普特修道傳統對內在平靜的強調一致。

Joy, then, is the calm that comes from knowing where you stand — before God, in the midst of eternity. It is not the giddy thrill of circumstantial fortune. It is the deep, abiding settledness of a soul that has come home.

因此，喜樂是來自知道你站在何處的沉靜——在神面前，在永恆之中。它不是環境順利時的興奮激動。它是一個已經歸家的靈魂深沉的、持久的安定。

3. "Peace" (εἰρήνη / eirēnē) Does Not Mean "Absence of Conflict" — It Means "Wholeness" (שָׁלוֹם / Shalom)

「和平」（**εἰρήνη / eirēnē**）不是指「沒有衝突」——而是指「完整」（**שָׁלוֹם / Shalom**）

This is the point where the Hebrew root behind the Greek becomes most indispensable. The Greek **εἰρήνη** (*eirēnē*, Strong's 1515) in classical Greek indeed meant primarily the cessation of war. But Paul was not a classicist; he was a rabbi. And in his mind, *eirēnē* was the Greek equivalent of the Hebrew **שָׁלוֹם** (*shalom*) — a word whose semantic range is vastly wider than "peace" in any European language.

這一點，是希臘文背後的希伯來詞根變得最不可或缺之處。希臘文 **εἰρήνη** (*eirēnē*, Strong's 1515) 在古典希臘文中確實主要指戰爭的停止。但保羅不是古典學者；他是一位拉比。在他的思想中，*eirēnē* 是希伯來文 **שָׁלוֹם** (*shalom*) 的希臘文對應詞——這個詞的語義範圍遠比任何歐洲語言中的「和平」要廣闊得多。

The root of *shalom* is **ש-ל-ם** (*sh-l-m*), meaning "to be complete, whole, sound, safe." The verb **שָׁלַם** (*shalem*) means "to make whole, to restore, to repay." A related form **שָׁלֵם** (*shalem*) also means "whole, complete, full." Consider the Septuagint rendering of Isaiah 26:3:

shalom 的詞根是 **ש-ל-ם** (*sh-l-m*)，意思是「完整、完全、健全、安全」。動詞 **שָׁלַם** (*shalem*) 意為「使完整、恢復、償還」。一個相關形式 **שָׁלֵם** (*shalem*) 也意味著「完整的、完全的、充足的」。請看以賽亞書 26:3 的七十士譯本翻譯：

Hebrew 希伯來文: **יֵצֶר סָמוּךְ תִּצֹּר שָׁלוֹם שָׁלוֹם כִּי בְךָ בָּטוּחַ**

Septuagint 七十士譯本: **ἀντιλαβόμενος ἀληθείας φυλάσσων εἰρήνην, ὅτι ἐπὶ σοὶ ἤλπισαν**

Transliteration (Hebrew) 音譯（希伯來文）: *Yetzer samukh tittzor shalom shalom, ki v'kha batuach*

Translation 翻譯: "The steadfast mind You will keep in perfect peace (*shalom shalom*), because it trusts in You."

「堅心倚賴你的，你必保守他十分平安（*shalom shalom*），因為他倚靠你。」

The doubling of *shalom* — **שָׁלוֹם שָׁלוֹם** — is the Hebrew intensive, meaning not merely "peace" but "perfect, complete, total wholeness." The Targum Yonatan on Isaiah renders this concept with the Aramaic:

shalom 的重複——**שָׁלוֹם שָׁלוֹם**——是希伯來文的加強語態，意思不僅僅是「和平」，而是「完美的、完全的、全然的完整」。約拿單他爾根對以賽亞書的亞蘭文解釋為：

שְׁלָם שְׁלָם (*sh'lam sh'lam*)

This same root appears in the Syriac ܫܠܡܐ (*shlama*), cognate with the Hebrew *shalom* and carrying the same breadth of meaning: wholeness, wellness, completeness, reconciliation, harmony. The Coptic ϩⲓⲣⲏⲛⲏ (*hirēnē*) is a direct borrowing of the Greek *eirēnē*, but the Coptic theological tradition, especially as articulated by the Desert Fathers of Egypt, consistently interpreted *hirēnē* through the lens of ϩⲟⲧⲡ (*hotp*) — the ancient Egyptian concept of "rest, satisfaction, being at peace" that implies completeness and integration of the person.

同樣的詞根出現在敘利亞文 ܫܠܡܐ (*shlama*) 中，與希伯來文 *shalom* 同源，承載著同樣廣泛的含義：完整、健康、完全、和好、和諧。科普特文 ϩⲓⲣⲏⲛⲏ (*hirēnē*) 直接借自希臘文

eirēnē，但科普特神學傳統，特別是埃及沙漠教父所闡述的，始終通過 ϩοτπ (*hotp*) 的透鏡來解讀 *hirēnē*——這個古埃及概念意為「安息、滿足、和平」，暗含著人的完整性和整合性。

The Ge'ez ሰላም (*sälam*) is directly cognate with the Hebrew *shalom* and Arabic *salaam*, preserving the Semitic root's full meaning of well-being, soundness, and wholeness.

吉茲語 ሰላም (*sälam*) 與希伯來文 *shalom* 和阿拉伯文 *salaam* 直接同源，保存了閃族語詞根關於福祉、健全和完整的全部含義。

Therefore, when Paul says the fruit of the Spirit is *eirēnē*, he is not describing the absence of trouble. He is describing a state of **being whole** — spiritually integrated, emotionally sound, relationally reconciled, existentially complete. As Paul writes in Romans 5:1:

因此，當保羅說聖靈的果子是 *eirēnē* 時，他不是在描述沒有困難的狀態。他是在描述一種完整的狀態——靈性上整合、情感上健全、關係上和好、存在上完全。正如保羅在羅馬書 5:1 中所寫的：

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *Dikaiōthentes oun ek pisteōs eirēnēn echomen pros ton theon dia tou kyriou hēmōn Iēsou Christou* "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."「所以，我們既因信稱義，就藉著我們的主耶穌基督，與神和好（有和平）。」

This is not the peace of someone whose enemies have ceased fighting; this is the *shalom* of a person whose broken relationship with God has been **made whole**.

這不是一個敵人停止戰鬥之人的和平；這是一個與神破裂之關係已被修復完全之人的 *shalom*。

4. "Patience" (μακροθυμία / makrothymia) Does Not Mean "Passive Waiting" — It Means "To Endure, Experience, and Learn"

「忍耐」(**μακροθυμία / makrothymia**)不是指「被動等待」——而是指「承受、經歷並學習」
The Greek **μακροθυμία** (*makrothymia*, Strong's 3115) is a compound word: **μακρός** (*makros*, "long, far, great") + **θυμός** (*thymos*, "passion, heat, anger, soul"). It literally means "long-passioned" or "far from the boiling point." But this etymology reveals something crucial that the English word "patience" conceals: *makrothymia* is not about sitting still and waiting for a bus. It is about enduring the heat of affliction without being destroyed by it — and, critically, **being transformed through the endurance**.

希臘文 **μακροθυμία** (*makrothymia*, Strong's 3115) 是一個複合詞：**μακρός** (*makros*,「長的、遠的、大的」)+ **θυμός** (*thymos*,「熱情、熱力、怒氣、靈魂」)。它字面上的意思是「長時間的激情」或「離沸點很遠」。但這個詞源揭示了英文 "patience" 所隱藏的關鍵事實：*makrothymia* 不是安靜坐著等公車。它是關於在苦難的烈火中堅忍而不被摧毀——而且，至關重要的是，在堅忍中被轉化。

Paul makes this explicit in Romans 5:3–4:

保羅在羅馬書 5:3-4 中明確指出了這一點：

ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα

alla kai kauchōmetha en tais thlipsesin, eidotes hoti hē thlipsis hypomonēn katergazetai, hē de hypomonē dokimēn, hē de dokimē elpida

Translation 翻譯: "But we also boast in tribulations, knowing that tribulation produces **endurance** (ὑπομονήν, *hypomonēn*), and endurance produces **proven character** (δοκιμήν, *dokimēn*), and proven character produces **hope** (ἐλπίδα, *elpida*)."

「不但如此，就是在患難中也是歡歡喜喜的，因為知道患難生忍耐(ὑπομονήν，*hypomonēn*)，忍耐生老練(δοκιμήν，*dokimēn*，即被試驗證明的品格)，老練生盼望(ἐλπίδα，*elpida*)。」

The word **δοκιμή** (*dokimē*) is particularly telling. It means "proof through testing, tried experience, approved character" — it is the mark left on metal after it has been assayed by fire and found genuine. Patience, therefore, is not passive; it is the furnace through which character is tested, refined, and proven. It is the process of **learning through endurance**.

δοκιμή (*dokimē*) 一詞尤其能說明問題。它意為「通過試驗的證明、經過考驗的經歷、被認可的品格」——它是金屬經過火的試煉並被證明為真品後留下的印記。因此，忍耐不是被動的；它是品格被試驗、精煉和證實的熔爐。它是通過堅忍而學習的過程。

The Hebrew equivalent, **אֶרֶךְ אַפַּיִם** (*erekh apayim*), illuminates this further. The phrase literally means "long of nostrils" — the slow, measured exhalation of breath through the nose, as opposed to the sharp snort of anger. This is one of the Thirteen Attributes of God's Mercy as proclaimed in Exodus 34:6:

希伯來文的對應詞 **אֶרֶךְ אַפַּיִם** (*erekh apayim*) 進一步闡明了這一點。這個短語字面意思是「長鼻息」——緩慢的、有節制的通過鼻子呼氣，與憤怒的尖銳噴息相對。這是出埃及記 34:6 中所宣告的神的十三種憐憫屬性之一：

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת

Septuagint: **Κύριος ὁ θεὸς οἰκτίρμων καὶ ἐλεήμων μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός**

Transliteration (Hebrew) 音譯（希伯來文）: *YHWH, YHWH, El rachum v'chanun, erekh apayim v'rav chesed v'emet*

Translation 翻譯: "The LORD, the LORD, a God compassionate and gracious, **slow to anger** (*erekh apayim*), and abounding in lovingkindness and truth."

「耶和華，耶和華，是有憐憫有恩典的神，不輕易發怒（*erekh apayim*），並有豐盛的慈愛和信實。」

Note that the Septuagint translates *erekh apayim* precisely with **μακρόθυμος** (*makrothymos*), the adjective form of *makrothymia*. God's patience is not Him waiting around doing nothing; it is Him actively restraining judgment in order to give space for repentance, learning, and transformation.

注意七十士譯本正是用 **μακρόθυμος** (*makrothymos*) 來翻譯 *erekh apayim* 的，這正是 *makrothymia* 的形容詞形式。神的忍耐不是祂坐著什麼都不做；而是祂主動地抑制審判，為的是給悔改、學習和轉化留出空間。

The Syriac Peshitta renders this concept beautifully as ܡܪܓܬܐ ܪܘܟܐ (*Magrath Rukha*) — "prolonging of the spirit/breath." The image is visceral: a person under duress who consciously draws a long, slow breath instead of exploding. The Coptic ⲘⲈⲦⲢⲈϥⲰⲞⲨ ⲛϩⲏⲦ (*metrefwou nhēt*) pictures it as the **widening of the heart** — expanding one's inner capacity rather than constricting in reactive fury. The Ge'ez ትዕግሥት (*tə'əgəst*) conveys endurance and fortitude under trial.

敘利亞文別西大譯本將這個概念優美地翻譯為 ܡܪܓܬܐ ܪܘܟܐ (*Magrath Rukha*)——「靈/氣息的延長」。這個意象是觸動內心的：一個處於壓力下的人，有意識地吸一口長長的、緩慢的氣息，而不是爆發。科普特文 ⲘⲈⲦⲢⲈϥⲰⲞⲨ ⲛϩⲏⲦ (*metrefwou nhēt*) 將其描繪為心的擴大——擴展一個人的內在容量，而不是在反應性的憤怒中收縮。吉茲語 ትዕግሥት (*tə'əgəst*) 傳達了在試煉中的堅忍和毅力。

The Talmud, in **Eruvin 65b** (עירובין סה ע"ב), teaches:

塔木德，在**《厄魯賓篇》65b**（עירובין סה ע"ב）中教導：

אָמַר רַבִּי אִילְעַאי, בִּשְׁלשָׁה דְּבָרִים אָדָם נִיכָּר: בְּכוֹסוֹ, וּבְכִיסוֹ וּבְכַעְסוֹ

Transliteration 音譯: *Amar Rabbi Il'ai: bishlosha devarim adam nikkar: b'khoso, u'v'khiso, u'v'kha'aso*

Translation 翻譯: "Rabbi Il'ai said: A person is recognized by three things: by his cup (how he handles drink), by his purse (how he handles money), and by his anger (how he handles provocation)."

「拉比・伊萊說：一個人可以從三件事來認識：他的杯（他如何處理飲酒）、他的錢包（他如何處理金錢）、他的怒氣（他如何處理激怒）。」

This is the world of *makrothymia* — it is in the crucible of testing that character is revealed, and through that crucible that character is formed. Patience is the gymnasium of the soul.

這就是 *makrothymia* 的世界——正是在試煉的熔爐中品格被顯明，也正是通過那個熔爐品格被塑造。忍耐是靈魂的操練場。

5. "Gentleness" (πραΰτης / praÿtēs) Does NOT Mean "Speak Softly" — It Means "Controlled Strength"

「溫柔」（**πραΰτης / praÿtēs**）不是指「輕聲細語」——而是指「受控的力量」

This is perhaps the most dramatically misunderstood of all the fruit's aspects. The modern image of "gentleness" — a soft-spoken, mild-mannered, quiet person who never raises a voice — is almost the opposite of what the Greek word **πραΰτης** (*praÿtēs*, Strong's 4240) actually conveys.

這或許是所有果子面向中最被嚴重誤解的一個。現代人對「溫柔」的想像——一個輕聲細語、溫文爾雅、從不提高嗓門的安靜之人——幾乎與希臘文 **πραΰτης** (*praÿtēs*, Strong's 4240) 實際傳達的意義相反。

The related adjective **πραΰς** (*praus*, Strong's 4239) was used in ancient Greek specifically to describe a **war horse that had been trained** — a wild stallion brought down from the mountains, broken in, and brought under the rider's control. The horse lost none of its power, none of its speed, none of its ferocity. What it gained was

direction. It could now channel all of that terrifying force in service of its rider's will. As HELPS Word-studies states: "Biblical meekness is not weakness but rather refers to exercising God's strength under His control — i.e., demonstrating power without undue harshness."

相關形容詞 **πραΰς** (*praus*, Strong's 4239) 在古希臘文中專門用來描述一匹被訓練過的戰馬——一匹從山上帶下來的野馬，被馴服，置於騎手的控制之下。這匹馬沒有失去任何力量，沒有失去任何速度，沒有失去任何勇猛。它所獲得的是方向。它現在能夠將所有那令人生畏的力量導向服務於騎手意志的渠道。正如 HELPS 字詞研究所指出的：「聖經中的溫柔不是軟弱，而是指在神的掌控下運用神的力量——即展現力量而不過度嚴厲。」

Moses — the man who confronted Pharaoh, who shattered the tablets of the Law in righteous fury, who led a nation through the wilderness — is described in Numbers 12:3 as the most **πραΰς** (*praus*) man on earth:

摩西——那位面對法老的人、在義怒中摔碎律法石版的人、帶領一個民族穿越曠野的人——在民數記 12:3 中被描述為地上最 **πραΰς** (*praus*) 的人：

Hebrew 希伯來文: **וְהָאִישׁ מֹשֶׁה עָנָיו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה**

Septuagint 七十士譯本: **καὶ ὁ ἄνθρωπος Μωυσῆς πραΰς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς γῆς**

Transliteration (Hebrew) 音譯（希伯來文）: *V'ha'ish Moshe anav me'od mikol ha'adam asher al p'nei ha'adamah*

Translation 翻譯: "Now the man Moses was very humble/meek, more than all people on the face of the earth."

「摩西為人極其謙和（溫柔），勝過地上所有的人。」

The Hebrew word here is **עָנָו** (*anav*), which the Septuagint translates as *praus*. An *anav* is not someone who speaks quietly; it is someone whose immense power is under perfect governance. Moses was not gentle because he was weak; he was gentle because he was **overwhelmingly strong** and yet chose to submit that strength to God's direction.

此處的希伯來詞是 **עָנָו** (*anav*)，七十士譯本將其翻譯為 *praus*。一個 *anav* 不是一個說話輕柔的人；而是一個巨大力量被完美治理的人。摩西的溫柔不是因為他軟弱；他的溫柔是因為他擁有壓倒性的力量，卻選擇將那力量交託在神的引導之下。

Jesus uses the same word of himself in Matthew 11:29:

耶穌在馬太福音 11:29 中用同一個詞形容自己：

πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ *praus eimi kai tapeinos tē kardia* "I am gentle/meek and lowly in heart."「我心裡柔和謙卑。」

This is the same Jesus who overturned the tables in the temple (John 2:15), who called the Pharisees "whitewashed tombs" (Matt. 23:27), who spoke with thunderous authority. His gentleness was not the absence of power; it was the perfect control of infinite power.

這就是那位在聖殿中掀翻桌子（約翰福音 2:15）、稱法利賽人為「粉飾的墳墓」（馬太福音 23:27）、以雷霆般的權威說話的同一位耶穌。他的溫柔不是力量的缺失；而是對無限力量的完美掌控。

The Syriac Peshitta's Galatians 5:23 uses ܡܟܝܟܘܬܐ (*makkikhuwtha*) for this quality, meaning "humility, meekness" — but in the Syriac Christian ascetical tradition, this *makkikhuwtha* is understood as the quality of a trained soul, one that has been disciplined through spiritual warfare and now possesses mastery over the passions. The Coptic tradition uses ⲘⲈⲦⲢⲈⲘⲢⲀⲨϢ (*metremraush*), a term that connotes moderation,

disciplined gentleness, and composure. The Ge'ez/Amharic የውሃት (*yäwəhat*) carries the connotation of "calm dignity" — not timidity, but the poised authority of one who has nothing to prove.

敘利亞文別西大譯本在加拉太書 5:23 中對這一品質使用了 ܡܟܝܟܘܬܐ (*makkikhuwtha*)，意為「謙卑、溫柔」——但在敘利亞基督教苦修傳統中，這個 *makkikhuwtha* 被理解為一個受過訓練的靈魂的品質，一個經過屬靈爭戰磨練並現在掌控了各種情慾的靈魂。科普特傳統使用 ⲘⲈⲦⲢⲈⲘⲢⲀⲨⲰ (*metremraush*)，這個術語意味著適度、有紀律的溫和與沉著。吉茲語/阿姆哈拉語 የውሃት (*yäwəhat*) 帶有「沉靜的尊嚴」的含義——不是膽怯，而是一個無需自我證明之人的從容權威。

V. Synthesis: The Organic Unity of the Fruit 綜合：果子的有機統一

When we hold all of these corrected understandings together, a remarkable portrait emerges. The one fruit of the Spirit is not a checklist of unrelated virtues. It is the **character of God Himself**, implanted in the human soul by the Holy Spirit, manifesting as a unified, organic whole:

當我們將所有這些被糾正的理解綜合在一起時，一幅引人注目的肖像浮現了。聖靈的這一個果子不是一張互不相關的美德清單。它是神自己的性情，由聖靈植入人的靈魂，以一個統一的、有機的整體展現出來：

Love (ἀγάπη / אַהֲבָה / ⲀⲄⲀⲠⲎ / ፍቅር) is *active, sacrificial care* — the root from which all the others grow. **Joy** (χαρά / שִׂמְחָה / ⲢⲀⲰⲒ / ደስታ) is *calm contentment*, the settled gratitude of a soul anchored in grace. **Peace** (εἰρήνη / שָׁלוֹם / ϩⲓⲢⲎⲚⲏ / ሰላም) is *wholeness*, the restoration of everything broken. **Patience** (μακροθυμία / אֶרֶךְ אַפַּיִם / ⲘⲈⲦⲢⲈϥⲰⲞⲨ ⲚϩⲎⲦ / ትዕግሥት) is *endurance that produces learning and transformation*. **Kindness** (χρηστότης) is generosity that anticipates need.

Goodness (ἀγαθωσύνη / ⲧⲛⲏⲧ) is active benevolence. **Faithfulness** (πίστις / אֱמוּנָה) is covenantal reliability. **Gentleness** (πραΰτης / ⲗⲱⲟⲩϣⲣⲏ / עֲנָוָה / ᎯᎬᎢᏢᎬᎷᏢᏗᎽᏔ / የውሃት) is *immense strength under perfect control*. **Self-control** (ἐγκράτεια / צְנִיעוּת) is inner mastery through the indwelling Spirit.

愛（ἀγάπη / ⲗϣϯ / אַהֲבָה / ᏗᎶᏁᎠᎻ / ፍቅር）是主動的、犧牲性的關懷——所有其他品質由此生長的根源。喜樂（χαρά / ⲗⲱϣⲛⲓ / שִׂמְחָה / ᏢᏁᏔᎥ / ደስታ）是沉靜的知足——一個錨定在恩典中的靈魂安定的感恩。和平（εἰρήνη / ⲗⲓⲣⲏⲛⲏ / שָׁלוֹם / ᏥIᏢᎻᏁᎻ / ሰላም）是完整——一切破碎事物的修復。忍耐（μακροθυμία / ⲗϣⲟⲛϩ ⲛⲧⲉⲛϩⲏⲧ / אֶרֶךְ אַפַּיִם / ᎯᎬᎢᏢᎬᎶᏫᎾᎽ ᏁᏃᎻᎢ / ትዕግሥት）是產生學習和轉化的堅忍。仁慈（χρηστότης）是預先看見需要的慷慨。良善（ἀγαθωσύνη / ⲧⲛⲏⲧ）是主動的善行。信實（πίστις / אֱמוּנָה）是聖約中的可靠性。溫柔（πραΰτης / / עֲנָוָה ⲗⲱⲟⲩϣⲣⲏ / ᎯᎬᎢᏢᎬᎷᏢᏗᎽᏔ / የውሃት）是在完美掌控下的巨大力量。節制（ἐγκράτεια / צְנִיעוּת）是通過內住聖靈而有的內在掌握。

These are not nine separate accomplishments to be achieved. They are the **one character of God**, refracted through the prism of a human life into nine visible colors — like white light passing through a crystal. Where the Spirit is, the **whole** fruit is. Where one facet is absent, the question must be asked: is the Spirit truly present?

這不是要達成的九項分開的成就。它們是神的一個性情，通過人的生命這面棱鏡折射出九種可見的色彩——就像白光穿過水晶。聖靈在哪裡，整個果子就在那裡。哪裡缺少了一個面向，就必須問這個問題：聖靈真的在那裡嗎？

As Yeshua himself said in John 15:5:

正如耶穌自己在約翰福音 15:5 中所說的：

ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

Egō eimi hē ampelos, hymeis ta klēmata. Ho menōn en emoi kagō en autō, houtos pherei karpon polyn; hoti chōris emou ou dynasthe poiein ouden.

Translation 翻譯: "I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much **fruit**, for apart from me you can do nothing."

「我是葡萄樹，你們是枝子。住在我裡面的，我也住在他裡面，這人就多結果子，因為離了我，你們就不能做什麼。」

Here, too, **καρπόν** (*karpon*) is singular. The vine produces one life-force; the branches bear one fruit with many facets. The fruit of the Spirit is, in the end, nothing less than the character of Christ Himself — the one who loved unto death, who was joyful in suffering, who was made whole through resurrection, who endured the cross with patient endurance, and who wielded the power of the cosmos with perfect gentleness.

在這裡，**καρπόν** (*karpon*) 同樣是單數。葡萄樹產生一個生命力；枝子結出一個有多個面向的果子。聖靈的果子，歸根結底，不亞於基督自己的性情——那位愛到捨命的、在苦難中喜樂的、通過復活被完全的、以恆忍承受十字架的、以完美的溫柔掌管宇宙大能的那一位。

And as the Proverbs declare, rooting us back in the Hebrew source:

正如箴言所宣告的，將我們帶回希伯來文的根源：

פְּרִי צַדִּיק עֵץ חַיִּים *Peri tzaddik etz chayim* "The fruit of the righteous is a tree of life." (Proverbs 11:30)「義人所結的果子就是生命樹。」（箴言 11:30）

אָמֵן. ʾAμήν. ⲁⲙⲏⲛ. ᎯᎷᎻᎽ. አሜን.